

*Hear this Word, O ye Princes, ye Priests,  
and People of England; Especially, such  
of ye as Assemble at Westminster at this  
your Session begun December 3. 1697.*

**A**S a Scribe (which signifies a Writer) *instructed in the Kingdom of God, and from out of the Law of God,* I have wrote and testified unto ye these eight years successively, That ye have committed a Sin, in *Deposing King James*; And that therein also, contrary unto his Commandment, in *Lev. 19. 12. Mat. 5. 31.* ye have *forsworn your selves, and not performed unto the Lord your Oaths*; but ye have *despised the Oath, by breaking the Covenant, when lo ye had given your hands.* *Ezek. 17. 11.* When ye did perform Fealty, and swear Allegiance and Subjection unto him, as then your Governour sent by God. *1 Pet. 2: 24.* which the Divinely inspired Apostle doth say even of Heathen Emperors, who are worse than Papists. But ye have rebelled against him, and cast off all manner of Subjection unto him. Now, where a Sin hath been committed, and where a Wrong hath been done, as long as people refuse to come to Repentance, and to make full Restitution, all the mean while they are in Rebellion against God. I therefore mention full Restitution, for the Law was to *restore four fold*; and so *Zachew* did offer to *restore four fold, where he had took any thing from any Man by false Accusation*, before that Salvation came unto his House. So that to allow a Pension, not amounting to the twentieth part, doth no more utterly take away the Injustice, than if one should wrongfully dispossess another of an Estate of two hundred Pounds a Year, and out of Remorse of Conscience, allow him ten Pounds yearly; which is the same thing in effect, as if a Highway Man should Rob another of a considerable Sum of Money, and then give the Party robbed a small Matter to defray the Charge of his intended Journey; in which indeed, there

is some Civility, but it doth not make Amends for the Wrong and Injury.

And thus ye being in Rebellion against God, and in the way of transgressing his Word and Commandment, as *Jeremiah* witnessed in his Time unto the Inhabitants of *Judah* and *Jerusalem*, from the thirteenth year of *Josiah*, the Son of *Amos*, King of *Judah*, even unto this day, that is the three and twentieth Year: (which was ten Years together.) *The Word of the Lord hath come unto me, and I have spoken unto you; rising early and speaking, but ye have not hearkened.* *Jer.* 25. 3. So for these eight Years last past, I have only from the Law and Commandment of God, and with the words of his *Righteousness*, even of thine only. *Psal.* 71. 16. wrote and testified unto ye, that herein ye have committed a Sin and Iniquity (which signifies doing a thing that is not equal; and so ye are Christians of that Sort, who name the Name of Christ, and do not depart from Iniquity, whose Judgment is written, and may be gathered from *Mat.* 7. 21, 23. *2Tim.* 2. 19.) and transgression, and ye will not come to Repentance. Ye have done a wrong therein, and as yet ye will not make full Restitution. But ye do still consent with the Counsel and Deed of them, who rob Father and Mother, and say it is no Transgression. And ye have forsworn your selves in despising and falsifying the Oath of the Lord; and as to that also ye will not come to Repentance, to the acknowledgment of the Truth, that when a lawful Oath (as this was) is once taken, altho' it be hastily done, and without consulting the Lord in it, as in the case of the *Gibeonites*, by invoking and sealing the same with the Name of God, and by kissing his Book: Yea, tho' it be a swearing to his own Hurt (Prejudice or Inconvenience) yet still they ought to change not. *Psal.* 15. 4. from the same, there is none can go off and recede from this, and be guiltless or blameless. Produce one instance hereof throughout the whole Bible, O ye Temporising Bishops or Priests, that despise my Name; and ye say wherein have we despised thy Name. *Mal.* 1. 6, 7. But ye have done it in despising the Oath and Covenant, and forsaking, *Isa.* 58. 2. the Ordinance of your God, in *Rom.* 13. Let every Soul be Subject unto the Higher Powers, for there is no Power but of God, the Powers that be are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Dam-

*nation.* Which (if it is not fulfilled as to Temporal Punishment in this World) yet will be found true as to eternal Condemnation in the World to come. For Heaven and Earth shall pass away, but not one Jot or Tittle of the Gospel shall fail until all be fulfilled. *Submit your selves to every Ordinance of Man for the Lords sake, whether it be unto the King as Supream, or unto Governours, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well, for so is the Will of God, that with well doing ye put to silence the Ignorance of foolish Men.* And then it being afterwards said, Fear God, Honour the King, It ought to follow likewise from the same Reason of Things; for it is also the Ordinance and Establishment of God, as may be gathered from the Scriptures of Truth; it being elsewhere written. *Ye must needs be Subject, not only for Wrath, but for Conscience sake.* Like as Servants ought to be unto their Masters; So ye Subjects, be ye Subject unto your Governours with all fear, not only to the Good and Gentle, but also to the froward; for this is thank-worthy, if a Man for Conscience towards God endure Grief (or any other Inconveniency, or Oppression, Affliction or Sorrow) *suffering wrongfully.* This Doctrine and Interpretation is true, and is in very like words in the Book of Homilies, which every Bishop or Priest of the Church of *England* subscribes unto at the time of his Ordination, or Consecration. Although in their Preaching and Practice, they have Apostatized, receded, and varied from it; whereby in the Judgment of God, and of Understanding and uncorrupt Men, they manifest and discover themselves to be Hypocrites or Deceivers; *from such turn away.* Now although there is not much heed to be given, nor Faith to be had unto the meer Determinations of any National Church or Assembly of Divines whatever. (*He that hath an Ear, let him Hear what the Spirit saith; but not what such a Church or Party say; for herein also it is fulfilled; Let God be true, and every Man a Lyar.*) As one observes, *Pro libitu Regis sonnit sententia Legis;* So to the eternal Shame of the Clergy, or those of the Priesthood be it spoken; They have all along, and would still fashion the Commandments and Truths of the most High God (which in themselves are immutable, and like unto their Author, *without variableness or shadow of turning, and his Truth endureth unto all Generations.* Psal. 100. 5. one and the same) unto



the Will and Inclinations of the Rich and Mighty People, and to conform it unto the multitude and course of this evil World. Whereby again they shew themselves to be *Children that are Corrupters*. Isa. 1. 4. and therefore it is that they Preach one thing for Truth at this Day, and another and a different thing from it to be Truth at another Time. So that this precious Saying of God will not belong unto such; *Open ye the Gates, that the righteous Nation which keepeth the Truth* ( in the Margent it is Truths in the plural Number ) *may enter in.* Isa. 26. 2. for they do not keep the Truth, but vary and turn aside from it. And then it being again written; *But though we or an Angel from Heaven Preach any other Gospel to you, than that which we have preached unto you, let him be Accursed. As we said before, so say I now again, If any Man Preach any other Gospel unto you than that ye have received, let him be Accursed.* So for my part (and thus it should be in whatever is written and published) I will not believe nor receive any thing for Truth, only because it is the Doctrine of our Church, or only because I find it so in the thirty nine Articles, in the Book of Homilies, or Common Prayer; But I will then only, and not until then, believe and receive it for Truth; as I find it *noted in the Scriptures of Truth*, and as it is agreeable unto the Scriptures of Truth; as it *speaks according to the Law and the Testimony*, and according unto the Gospel. Now it is certain and evident, it being affirmed in express words, or by necessary Inference from out of the Scriptures, That there is *no stretching ones hand against the Lord's Anointed, and to be guiltless; and against a King there is no Rising up.* Prov. 30. 31. without going against the Commandment and Ordinance of God herein (which is properly Transgression.) It therefore follows by a right and true Reasoning out of the Scriptures, (which are the Law of the invisible God, given forth unto all Mankind of all the several Generations and Countries.) That the people of this Land committed a Sin in Deposing their King, and Rebelling against him; and in despising that Oath which they had taken in the Name of God, of Subjection unto him. Which same Oath of God, it being confirmed with the Name of God, doth equally bind and oblige, if it be sworn unto an Heathen and Idolater; as appears from *Ezekiel*, 17. 13. where the Prophet of the Lord reproves the despising of an Oath sworn unto *Nebuchadnezar a Heathen.* And



And so an Oath doth bind and oblige if it be sworn unto a Papist, Jew or Mahometan : And yet notwithstanding the People of this Nation have done all these Things, contrary to the Commandment and Ordinance of God, and contrary to the Oath of God ; yet in purpose of Heart they are further off, and seem more unlikely to come to Repentance than ever yet, because of their present Prosperity and Impunity in this Life.

As to which, from out of the same Scriptures of Truth, confining my self within my Commission, as a *Scribe instructed in the Kingdom of God*, and only from out of the Book of the Lord, I would *stir up their Pure minds by way of Remembrance*, in directing it unto their Representatives, what I intend unto all the People of the Land these following Things to be considered of. Thus saith the Lord of Hosts, *Consider your ways*.

Suppose, and put the Case, That as when *Ahab* took away *Naboth's* Vineyard, he took away his Life also ; whereby it was rendred impossible for *Naboth* ever to have his Vineyard again : Yet nevertheless, the Sin of *Ahab* in so doing, was not less, but greater in the sight of God, and consequently will have a greater Punishment : For every Transgression (unless done away by Repentance) will have a just Recompence of Reward. And so by allowing and doing of the same and alike Deeds, ye are Witnesses unto your selves, that ye are the Children of them, which Rebelled against, and Killed King *Charles* the First ; whereby also he became utterly incapable of Recovering his Kingdom again ; yet notwithstanding, and for all that the Sin of Deposing and Murthering of Kings is never the less in the sight and righteous judgment of God, who will render to every one according to his deeds. And so the Husbandmen in the Gespel, took the Heir, and cast him out of the Vineyard, and killed him, that the Inheritance might be theirs. And so, if his Son aforementioned, had not fled for his Life, when ye violently depriv'd and Depos'd him from the Inheritance of his Fathers ; he might have been served by ye in like manner. An highway Man doth sometimes commit the double Sin of Murther and Robbery together ; whereby the Party robb'd can neither recover his own, nor yet implead and prosecute him at the Law for the same. But according to the Divine Method, and as to such mighty Sinners, *The Lord knoweth how*

how to deliver the Godly out of Temptations, and to reserve the unjust unto the day of Judgment to be punished. 2 Pet. 2. 9. And by what is written, *But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.* 1 Cor. 11. 31. *Some Mens sins are open beforehand, going before to Judgment, and some Men they follow after.* 1 Tim. 5. 24. It may be truly gathered and understood, That where any Person or People are not punished for their Sins unrepented of in this World; yet still their Judgment now of a long time lingreth not, and their Damnation slumbereth not. 2 Pet. 2. 4. So that their Punishment will be greater in the World to come. And thereupon *Augustin* saith, *Nothing is so unhappy to a Sinner, as fatal Impunity, whereby the Sinner is nourished and led on towards Hell.* So that ye, who are apt to bless your selves in the Imagination of your Hearts, *Because Sentence against an evil Work is not executed speedily; therefore the Hearts of the Sons of Men, are fully set in them to do evil:* And ye are apt to think as if ye had done nothing amiss, or no evil at all; because, since Things have went according as your Hearts could wish; like him who *prolongeth his Life in Wickedness*, and thereupon imagines it is no Wickedness at all; or that God prospers and blesses him in it, because of his Health, long Life, and Prosperity. *Because ye have prophaned his Crown, by casting it to the Ground; Thou hast set up the right hand of his Adversaries, thou hast made all his Enemies to rejoyce. Thou hast also turned the Edge of his Sword, and hast not made him stand in the Battle. Thou hast caused his Glory to cease, and cast his Throne to the ground, thou hast covered him with shame,* Psal. 89. And things are so fallen out now, that in all outward probability, and humane appearance, he can never recover his Throne again. So that thereupon they conclude, that they do nothing against him, but what is the will of God that they should do. *If I should speak thus, I should offend against the Generation of thy Children.* It is not that his Will in which God is well pleased, if it be Sin and Transgression, but only what he suffers. But in all this and the like Imaginations, *Ye do err, not knowing the Scriptures, nor the power of God, nor the way and method of the Dispensation of his Kingdom towards us Men. Who, that he may lay a stumbling block before this People.* Jer. 6. 21. doth suffer Things to fall out promiscuously and diversly, to try the Children of Men

Men yet more. And where any are afflicted or oppressed this is commonly the Lot of the Righteous ; But the way of the wicked doth prosper, and they are all happy that deal very treacherously. Jer. 12. 2. The Tabernacles of Robbers prosper, and they that provoke God are secure, into whose hands God bringeth abundantly. Wherefore do the wicked live, become old, yea and mighty in Power. Job 21. 7. As the wiseman saith, No man knoweth love or hatred by all that is before him ; So no Man knoweth whether God is pleased or displeased, whether the Thing be Good or Evil, Lawful, or Sin, only by the events of Things in the World. There is a just Man that perisheth in his Righteousness ; and there is a wicked Man that prolongeth his Life in his Wickedness. Eccles. 7. 15. For there be just Men, to whom it happeneth according to the work of the wicked. Again, there be wicked Men to whom it happeneth according to the work of the Righteous. Eccles. 8. 14. which may seem vanity and perplexity, consider it only as a Man ; But it is the wise ordering, and contrivance, and permission of our God, to prove the Children of Men yet more ; for hereby he seems to hide his face from them, to see what their End will be, and to try them, what they will do in the mean while ; and it is part of the Mysteries of the Kingdom of Heaven. Mat. 13. 11. as we shall yet more clearly perceive and know, when the Mystery of God shall be finished, as he hath declared to his Servants the Prophets. Rev. 10. 7. But now by the Law is the knowledge of Sin, for Sin is the Transgression of the Law. So that, if such a thing is a Transgression of any Law of God, or of any part thereof, as we have proved in the Instance beforementioned, it is Sin nevertheless, and God is displeased therewith ; (To turn aside the Right of a Man before the face of the most High, to subvert a Man in his Cause, the Lord approveth not. Lam. 3. 35, 36.) And he that would be saved, must have no hand in it, either to act, or to partake, or to consent therewith, like Joseph of Arimathea, not to consent with the Counsel and Deed of them. Although the Sinner doth prolong his Life in his wickedness, or prosper never so much whilst he is a doing these Things ; yea, though he be Idolized never so much by the People, who commonly are most Zealous, and make greatest Shew in a corrupt and wrong Thing ; For that which is highly esteemed amongst Men, is abomination in the sight of God. The Nature of good and evil, right or wrong, of the lawfulness



lawfulness or unlawfulness of Things, is fixed and eternal, *and was set up from everlasting, from the Beginning, or ever the Earth was.* Prov. 8. 23. so that it is no wise alterable by the various accidents or events of the World. If Right, it always remaineth so, and once wrong, and ever wrong. Ever since God hath appointed Government in the World, and given forth a Law to govern the Nations by, it hath been a Sin to Depose Kings, and resist those Governours whom he hath sent; for in so doing they do not so much reject and rebel against the Creature, but himself their invisible Creator, *that he should not reign over them*, according to what himself saith in 1 Sam. 8. 7. and so it will remain a Sin unto the end of the World, although the Inhabitants thereof are guilty of it never so much, or never so often.

So that whereas ye have Deposed your King, and kept him out by Force of Arms, and have stood upon the Sword, and worked abomination. Ezek. 33. 26. And, like as your Fathers did against his Father, ye have therein also at length prevailed against him; so that now it is not likely that ever ye should call him in again upon Terms, or in a peaceable Way; These things are suffered so to come to pass by the manifold Wisdom of God, to prove ye, whether after all, ye will obey the voice of his Commandment, and do according to his Law, so as to come to Repentance in the Sin wherein ye have sinned, and to restore fourfold where any thing hath been taken from any Man by false Accusation. So on the other hand, *an Enemy hath done all this*, even the Prince of the power of the Air, (and consequently, as he is such, to him it is given to over-rule Things here below, for the Interest and Advantages of his Kingdom) the Spirit that worketh in the Children of Disobedience; and thereupon he would have Things so fall out to keep them in Disobedience and Transgression as long as ever he can, even until they come to die in their Sin, and utterly perish in their Corruption, and then to be reserved unto the Day of Judgment to be punished for the same.

I have heard that one of ye should say, *We will be damn'd before we will call that King in again*; as to whom they committed a Sin in Deposing of him. His words may return upon his own Pate: But what he spake out like an ignorant, ungodly, and proud Man, or rather as a Child of Hell, is the very bad thought of all the Children of Disobedience. Like those

those in Jer. 44. 15, 16, 17. Then all the Men that knew that their Wives had burnt Incense unto other Gods, answered Jeremiah, saying, As for the word thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own Mouth; to burn Incense unto the Queen of Heaven, and to pour out Drink Offerings unto her, as we have done, we and our Fathers, our Kings, and our Princes in the Cities of Judah, and in the Streets of Jerusalem; for then had we plenty of Victuals, and were well, and saw no Evil: But since we have left off to burn Incense to the Queen of Heaven, and to pour out Drink Offerings unto her, we have wanted all things, and have been consumed by the Sword and by the Famine. Observe here the Reason, for it is the same of the Rebellion, and Disobedience of those I write unto at this Day. They judged by Temporal Events, because they thought it went better with them by their Disobedience and Refusal; so I expect before-hand, That the Princes, and the Priests, and the People of this Land will say; or at least, so is the Thought and Purpose of their Heart.

As for what things thou hast alledged unto us in the Name of the Lord, and from out of his Law and Commandment concerning the Sin thou sayest we have committed, and the Oath we have violated in Deposing our King, and the wrong we have done therein: We will not hearken unto thee so as to come to Repentance, and to make full Restitution; for now we are well, and see no evil. But if we should do that, we might again be consumed by the Sword, out of which we are now delivered, and we have the Blessing of Peace.

Which I have all along as heartily desired, and prayed, and endeavoured for, and I do as much desire the continuance of it as any Man living. I have written many Things for it; and I do from the bottom of my Soul subscribe unto that Saying among the Latines; *Iniquam pacem iustissimo Bello antefero*. And I hope in God, that he will one day make known when he shall disclose the Secrets of all Hearts, that some of the Things which I have heretofore written, and published unto the Potentates of the Earth, How that if the Sword should through their means devour for ever, it would be unto them Bitterness in the End; and that the Gospel commands them. If it be possible as much as lieth in you, live peaceably with all men; and it is at their Peril, if they

ould not obey the Gospel ; for they also are, and ought to be Subjects unto Jesus Christ, who is *Prince of the Kings of the Earth*, and will be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that shall not obey the Gospel. Many such like things I have written and published unto the Kings and Rulers of the Earth, which I hope have had that Influence upon their Hearts and Consciences, as to induce and bring them over more readily to consent and yield unto the Things which make for Peace. As to which, he that hath the Title to be so, hath herein shewed himself *most Christian* in Deed and Reality ; as first of all, to seek Peace and ensue it. And, as he hath transacted and accomplished it upon the Principles of Restitution, and by the way of *Righteousness* ( I would to God his Restitution was universal also, as to give up and restore all the Cities, and Towns, and Countries, which he had taken by force and violence ; as indeed he hath done as to the greatest part of them. For it is the Commandment and Requiring of the most High God, to *come out of Sodom, and not leave a hoof behind, to thoroughly amend their ways and their doings ; and to thoroughly execute Judgment between a Man and his Neighbour.* Jer. 7. 4. and not to do things only by halves or piece-meal. For until this be done also, our *Wounds, and Bruises, and Putrifying Sores*, are only superficially healed, and outwardly Skinned over. But according to the Method and Requiring of our God, they are not closed, *bound up and mollified with Ointment*, which denotes pacifick and softening Accommodations : And until it be so done, the Cure will not be firm sound, perfect ; and durable. ) So this should be an Example unto ye also, to render unto all their Dues. Rom. 13. 7. Now this Commandment is not obeyed, only by rendring unto some their dues ; and according to the Commandment of our Lord Jesus Christ ( for he is not your Lord until and unless ye do the things he saith. ) Ye are to render to *Cesar* the things that are *Cesar's.* Mat. 22. 21. So that by virtue of this Commandment which ye will not fulfil until ye actually do it, ye are to render and give back, and return again to that Subjection unto your King, which ye have for these nine years last past forsaken, cast off, and departed from ; for Subjection is the Principal thing which belongs unto *Cesar*, which he challenges and justly requires, and is due unto him.



him from all his Subjects. If after all the Admonition, and Warning, and Reproof which hath been given unto ye; for *Line upon line, line upon line, Precept upon precept, precept upon precept, here a little, and there a little* hath been written unto (which will render ye more nexcusable at the last day, if ye will not obey) *and yet ye will not hear.* Isa. 28. 10, 12. *But unto Israel* (who were the outward Worshippers) *he saith, All the day long I have stretched forth my hands unto a disobedient and gainsaying People.* So, that if after all ye will not obey the Commandment of God and our Saviour Jesus Christ; *My Soul shall mourn in secret for your Pride, and for your Sin and refusal, for your Rebellion and stubbornness herein. For Rebellion is as the Sin of Witchcraft, and stubbornness is as Iniquity and Idolatry.* The Holy Ghost doth join them together fitly and properly, *Rebellion and Stubbornness*; which last word *Stubbornness*, signifies a resolved and wilful Temper to go on still in such a Thing, altho' it be never so much Sin and Error; and they will not be brought off from it by all the Persuasion and Exhortation in the World; for the Language of stubbornness saith on this wise, *I have loved strangers, and after them I will go.* The Prophets do not live for ever to speak and testify unto the People; and also God's Spirit within them *shall not strive for ever to bring them off from their Spirit of disobedience.* So that if after all ye will not obey the Voice and Commandment of the Lord, *I denounce unto ye, that ye shall perish.* Ye are bound over unto the future Sessions, and Assize, and Judgment-seat of God, according to what is written, *The Lord knoweth how to reserve the unjust unto the Day of Judgment to be punished.*

As aforesaid, to it is here repeated again, Ye have contrary to the Commandment and Ordinance of God; rebelled against and deposed your King; like as the Jews crucified their King, so Your Fathers murdered his Father, and ye have deposed the Son. *Ye have hated him, and would not have this Man reign over ye.* Luk. 19. 14. I have since his deprivation, wrote and published and testified unto him, that he ought not to seek, nor endeavour to recover his Kingdom again by Blood or force of Arms, but wait on the Lord, and be in a state of Humiliation, Fasting and Prayer. But he being one of that sort of People, who do *always err in their heart, and not know Gods ways.* He did not take the Counsel and Exhortation on that wise; and therefore,

he being out of the way and method of God ; *Some trust in Chariots, and some in Horses ; They are brought down and fallen, and he is now utterly disappointed of all those Expectations. Thus saith the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his arm, and whose heart departeth from the Lord.* Jer. 17. 5. It evidently appears, That there is no sure Trust in an Arm of Flesh. *Put not your trust in Princes, nor in the Son of Man, in whom there is no help.* Psal. 146. 3. Besides that, when the Lord makes Inquisition for Blood, Psal. 9. 12. he will impute the Guilt of so much Blood, as there hath been very much shed, during these nine years War, partly to him that sought this wrong way to be Re-established and restored to his Throne ; but much more to his Rebellious Subjects, who with the *price of Blood*, kept him out. It is an Error to think, or to go about to have it so : That if people will not obey, and do according to God's Commandments ; thereupon to *smite them with the fist of wickedness*, or to endeavour by outward Force and Power, to compel them to do so. For God expects and requires from Man a *reasonable Service.* Rom. 12. 1. and a willing Obedience, or to be *willing and obedient.* Isa. 1. 19. even such a Service and Obedience as is fit and proper for Man, a reasonable and free Creature, to give up and render.

And so as to the matter and instance we here testify and exhort unto ; if on one hand the wicked will not *restore the Pledge, and give again that he hath robbed*, which would be according to the Commandment, Will, and Requiring of the most High God, in *Ezek. 33. 15.* And if the people of this Nation will not *render unto all their dues.* Rom. 13. 7. so as to render back unto their King the *Inheritance of his Fathers*, they are in no wise to be forced and compelled so to do ; but they shall receive the End of such as obey not the Gospel, which is, to be *punished with everlasting Destruction, from the presence of the Lord and the Glory of his Power.*

When we do here only preach and speak, write and testify, that people should obey and do according to the Gospel, it may be objected, and said to me also, what was to the Apostle Paul, in *Acts 24. 5.* That I am a *pestilent Fellow, and a mover of Sedition*, and they that wrest my Words, and raise those wrong Inferences and Consequences

ces which I abhor, may surmise and say, that such is the drift and design of this my Testimony. But in all this, they think and say falsely ; for if the Gospel was obeyed, and Things were done according to the Gospel, the End whereof is to bring *peace on the Earth, and good will towards Men* ; and it never doth otherwise, but when it is perverted, as there be some *that would pervert the Gospel of Christ*. Gal. 1. 7. It would not only rake the Ashes over, but utterly extinguish all the Fire, and even the very Sparks of Sedition and War : for it would not only stop and surcease it for a time, but effectually and thoroughly prevent, that there never should be Sedition or War any more : for then, and not until then, when the Nations shall be universally and constantly obedient unto the Gospel of Christ ; *They shall learn war no more*. Isa. 2. 4.

The same Gospel saith, *Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all*. For he that said, *Do not commit Adultery*, said also, *Do not Kill*. Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law. And so it may be reasoned, he that said, Thou shalt not make, nor yet worship any graven Images, said also, *Do not forswear thy self, and do not steal*. Now if thou dost not make, nor yet worship any graven Images ; yet if thou dost forswear thy self, or steal, or rob, thou art become a Transgressor of the Law ; for it is a despising that Authority which enacted the whole Law ; and it is as much, and equally disobedience, and thwarting the Will of God in one Instance as in twenty. And the Wrath of God will at last come upon all the Children of Disobedience. So that a course of outward Worship, or the keeping the other Commandments of God, or a being yet more zealous for some of them out of an imagination hereby to make Atonement for the other Transgression : (all which is a being *partial in the Law*, which God reproves, and finds fault with in *Mal. 2. 9*. when they are for part of the Law, and not the whole) this will not entitle them to the favour of God, nor yet help to bring them to Heaven. For *whosoever shall break one of these least Commandments, and teach Men so, he shall be called the least in the Kingdom of Heaven*. Mat. 5. 19. Yea by what is immediately added in the next Verse, it may be truly affirmed, That such shall never go there, because it is not an exceeding



seeding the Righteousness of the Scribes and Pharisees, which unless a Man doth he shall in no wise enter into the Kingdom of Heaven. Now as the Scribes and Pharisees did make long Prayers, and devour Widows Houses; so do others at this day covet fields, and take them by violence; and Houses, and take them away; so they oppress a Man and his House, even a Man and his Heritage. Mich. 2. 2: They covet and take by violence, Kingdoms, Riches, Preferments, and Places of Profit (for the sake of which they transgress) and they oppress the King, and such People, who would remain Subject unto him for Conscience sake (which is *oppressing a man and his Heritage*) and all this is done under the Masque and Pretence of Religion; altho' herein they act contrary to the Rules and Precepts thereof, which is the direct evil, and abomination of Hypocrisie.

To conclude this our Testimony; as *Moses* said unto his Generation and Nation; See, *I have set before you this day, Life and Good, Death and Evil*; That is, Life and Blessing, if ye will obey the Voice and Commandment of the Lord; but Death and Cursing if ye do not. So from out of the Scriptures, the Law of the most High God (for by that is the knowledge of Sin.) I have shewed unto the Inhabitants of this Nation a Sin wherein they have sinned, and a wrong they have done in the Instance first mentioned; so that if ye will not obey the Commandment of God, as to come to Repentance, and to restore fourfold, or make full Restitution, ye will be in real danger to perish. Luke 13. 3. that is everlastingly. *All your other Righteousnesses that ye have done shall not be mentioned, but in the Trespass that ye have trespassed, and in the Sin that ye have sinned, in them shall ye die:* Ezek. 18. 24. which is to be understood of the second Death, or death eternal, and ye will receive to your selves that recompence of Reward which is threatned and annexed to every disobedience and Transgression, even such a recompence of your Error as is meet, and that Punishment which is reserved. (The Lord knoweth to reserve the unjust unto the Day of Judgment to be punished) unto Rebels, and workers of Iniquity, and perjured Persons in the World to come; for however they escape now in the mean while, when the wicked are joyned hand in hand, yet in the future state of Things, the wicked shall not go unpunished. For the Lord God of Recompences shall surely require. Jer. 51. 56. *I will punish the World,*

*for their Evil, and the wicked for their Iniquity. Isa. 13. 11.*  
Both which being spoken in the future Tense, will be certainly fulfilled in and after the Judgment to come, although as yet we do not see them punished.

**F I N I S.**

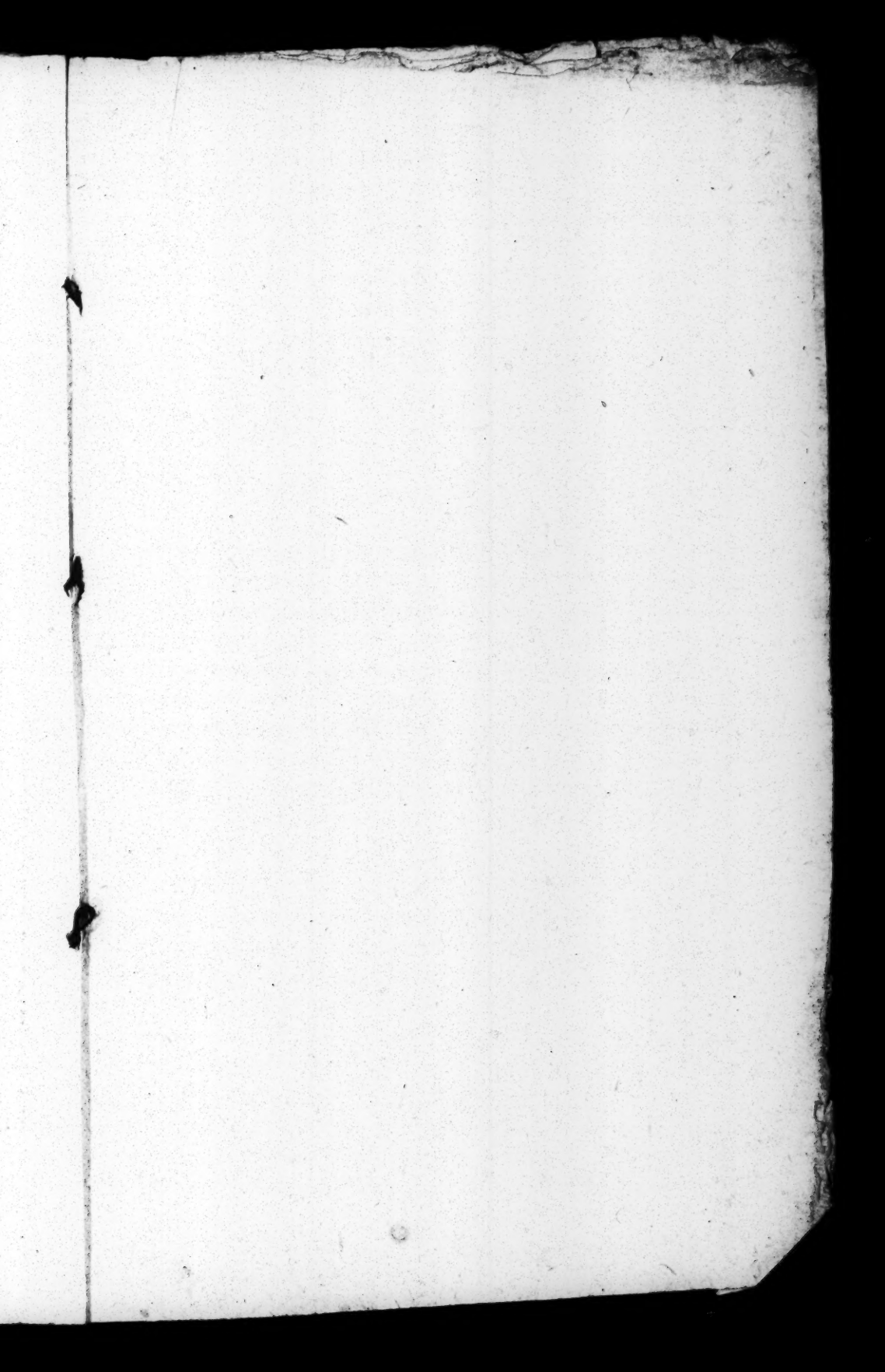
*To all Rulers, Magistrates, and Officers of Justice;  
and to all other People whom this following may  
in any wise Concern.*

**W**HEREAS I do only Reprove Transgression, and Exhort People to come again into the way of Gods Commandments. I do set his Laws before Mankind, and I do publish his eternal Truth. I do nothing more, beyond, or besides this. Which again I do not out of mine own head, but only from the Statute Book of the Lord God. If ye think that I deserve to be impritoned for this Doing, and ye will be instrumental to Confine me, God will judge that ye, and the other People do deserve Damnation, for not obeying those his Laws and Commandments, which from out of the same Book of Scriptures, I have set before ye and them. And when your Breath is out of your Nostrils, and your Souls are departed from your Bodies, ye will receive yet greater Condemnation, and be *beaten with more Stripes*, for your thus doing unto me his Creature, who was sent and employed by him in the Ministration of his Word and Truth.

So Warneth and Witnesseth  
*Richard Hather*







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